/15 cont./

788 style, violently colored like our Épinal pictures and representing
*795 the holy places of Islam or personages of Koranic tradition.

[938] Finally, to complete this immense and noisy fair over which
[943] floats an impalpable dust, there, in a corner of the city not far from the mosque, are the keepers of the cook-shops: they cook
[265] in the open the appetizing dishes which they will offer at modest prices to the famished pilgrims.

Evening does not slow down these activities; on the contrary, the pilgrims regroup at the homes of the various marabouts, and sessions of religious songs are organized there. They will
[533] last far into the night, which will resound until dawn with these litanies amplified by numerous loud-speakers.

/16/ In the course of this pilgrimage, the believers have several obligations to fulfill:

1) to call on the Caliph-general,

2) to go to meditate at the tomb of Amadou Bamba and that of Amadou Moustapha,

3) to visit the mosque,

4) to go to see their own marabout,

5) to visit at the cemetery the Sacred Tree and the graves
[778] of certain deceased notables of the brotherhood.

At the entrance to the carré of the Caliph, the faithful, in a long line, patiently await their turn to go into the residence of their supreme spiritual leader.

After passing through several walls (at the gate of which are talibé-cashiers who claim their offerings from them), they arrive at the hut in which the Caliph receives.

The circle guards maintaining order have them enter one by one into the straw hut where Falilou awaits them, assisted by his secretary and some of his close collaborators. Each pilgrim kneels before the Caliph while presenting to him his offering (hadia), which the sérigne will immediately have passed on to one of his followers. The pilgrim then rises and goes out in order to give his place to another.

His visit to the Caliph ended, he goes to the sacred tombs
[778] of Amadou Bamba and Amadou Moustapha.

/85 cont./

443 while the housewife attends to her tasks, the oldest child makes the sale (12).

12. According to an economic investigation made by Mr. Mersadier in Thiès, the returns from these sales do not exceed ten francs profit per day (Bulletin de l'I.F.A.N., July-Oct., 1955, series B, p. 411).

[434] [433]

Thus, the commerce in Thiès (and certainly in most of the cities of French West Africa) is diffused among all of the layers of the society and at the same time has adapted itself extremely well there. The branches of important commercial houses, which in the beginning were violently opposed to this diffusion not controlled directly by them, quickly understood all the benefits that they could draw from this new situation.

463 Paralleling this extension of commerce, the working class, to a more limited extent, has also taken on much greater importance. To the traditional artisans, potters, jewelers, and smiths have been added activities more modern in inspiration: photographers, clockmakers, repairers of phonographs, bicycles, or even trucks, and, in another category of enterprises, small restaurant keepers and /86/ proprietors of drink shops. Finally, the establishment of European artisans (hairdressers, pastry cooks, etc.) is a specific phenomenon of the social evolution in African cities since the last war, and Thiès is not escaping it.

[265] [275] [178]

2. Industry.

498 The industrial activity of Thiès gravitates principally around the repair shops of the Dakar-Niger (13). The

13. The two phosphate quarries opened by the Société Péchiney some 15 kilometers from the city (Pallo and Lam-Lam)

[317] [464] [162]

1/1 [ie, by "doorstep" merchants - ANALYST]

/88 cont./

369 563 573 bar, and sometimes its cinema and its swimming pool; /89/ they form a small city that is self-sufficient. The officers of the administration by their very functions seem to have more extensive relations in the different milieus.

Among the merchants and artisans, the problem is different because of the very stability of their work and the length of their stay. In this commercial and artisan milieu one could define three very distinct "groupings": the "old ones" who have lived in Thiès for several decades; the "newcomers" from after the war; the Levantine-Moroccan grouping.

The first are not very numerous; they live in their old factorerie, which, in spite of recently added arrangements, [191] preserves something old-fashioned about it. They are able to talk to the native in his own language. Their life, while it has become more comfortable, is lived modestly; they go out little and entertain only among themselves. Every two [484] or three years they take a few months' rest in France during the season of cultivation in Senegal. As a result, their life is quite withdrawn.

The second group, made up of recent emigrants, is entirely different. It primarily contains bachelors or young married people more or less in love with adventure perhaps, but above all seeking a broader existence. They generally [427] live in one or two rooms rented from a Levantine or Moroccan. Since it is difficult for them to cook at home, the restaurant [265] provides for them. In general they adopt a careless attitude, [484] are restless, and speak loudly; their first savings are intended [493] for the purchase of a motorcycle or a small car which will enable them to escape from the city. Moreover, they are per- [546] sistent spectators at the four local cinemas, which have a new program every day.

The group of Levantines is different from the two preceding ones; their life is spent between their shop and their [484] apartment. Rare changes take them to Dakar on business. [353] Their interior is comfortable, arranged according to Oriental taste; they love vivid colors and pile up cushions. They [484] rarely go back to their country of origin; some of them have